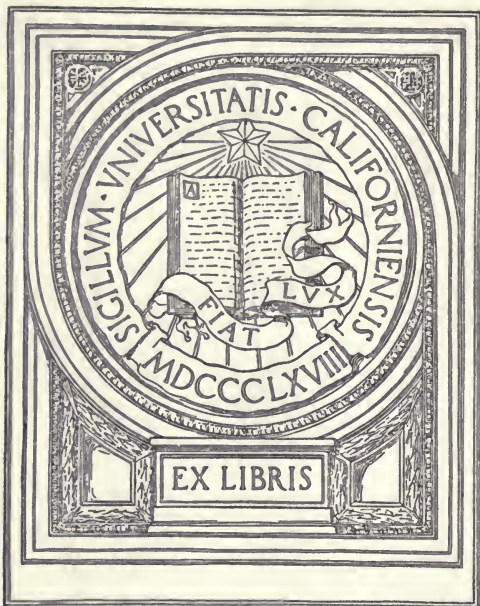


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AN  
ADDRESS

ON

*The Natural and Social Order  
of the World,*

AS INTENDED TO PRODUCE  
UNIVERSAL GOOD;

DELIVERED BEFORE

The TAMMANY SOCIETY,

AT

THEIR ANNIVERSARY,

ON

The 12th of May, 1798.

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FAIRE LE BIEN C'EST LE RECEVOIR.

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BY

GEORGE LOGAN.

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PHILADELPHIA :

Printed by BENJAMIN FRANKLIN BACHE.

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# An ADDRESS, &c.

*FELLOW CITIZENS,*

**W**HILST we are prompted by a spirit of philanthropy to desire the general happiness of Mankind; sound policy and justice dictate the necessity of promoting, in a more especial manner, the prosperity, the happiness and the independence of our fellow citizens. The law of Nature, as supported by reason, prescribes to us this course, as the only just foundation of our own individual happiness or safety.

The ancients, almost universally, agreed that Man was formed by Nature for society, and therefore obliged to observe and practice whatever tends to the good of the community, of which he is a member. This comprehensive rule was in all ages respected, until Hobbes, and other devoted slaves to Tyrants, broached the detestable opinion, that the state of Nature, in respect to Man, is a state of war; that consequently all Men are enemies to each other, and that they are only to be governed by fear. This doctrine has been opposed by several eminent writers, and our obligation to render each other every friendly assistance has been established on a more rational foundation. Dr. Sharrack, of Oxford, in the year 1660, published a valuable work, on the duties of Man, according to the law of Nature; he appears to be one of the first who attempted to supply the great defect complained of by Lord Verulam, "that due care had not been taken to establish some certain principle for a foundation of morality." He considered that the end

of every worthy and virtuous action is to remove uneasiness, and enjoy a serene tranquillity. The learned and good Bishop of Cumberland, some years afterwards, published a valuable treatise on the same subject ; in which he maintains that the greatest benevolence of every rational agent towards all, forms the happiest state of every and of all, and is necessarily requisite to the best state to which Man can attain, and therefore, the common good is the supreme law.

The Earl of Shaftsbury considered the whole Universe as one system, composed of infinite other lesser systems, and these again of others. As our solar system has its several orbs, each of which is another system of itself : And whatever there may be in the rest, in this of ours we know there are many systems, each made up of individuals, and every of these of different parts, each of which may be perfect in itself, considered as a part, as a perfect eye, hand, &c. but its use has reference to the whole, of which it is immediately a part ; that to its greater, that again to another, and so on to the whole.

All those luminous Bodies observable in the Heavens, however infinite in number, or distant, materially communicate with this Globe, and it is highly probable, that all and every of them contribute to the support and carrying on the work of each other : And consequently that they all make one universal whole system ; they must all, therefore, be exactly proportioned and fitted each to the others' operations ; for otherwise they must prove destructive one to the other, and produce the utmost confusion.

We know that the Planets within our own system have their projectile forces so suited to their gravities or attraction, as to perform their motions nearly in circles, which they do



with such constancy, that all the eclipses of the luminaries that were ever known to have happened, or that may hereafter happen, can be calculated to an hour with the same certainty, as those of the present year.

In the animal and vegetable creation, every species is furnished with vessels, glands, and liquids the best adapted to its kind and to the perfection of its existence ; accompanied, at the same time, with that uninterrupted constancy and unerring certainty, that there is scarcely any one species of animal or vegetable, as has ever been known with certainty to have existed on this Globe, but the same may be found at this day.

Such is the wonderful regularity of all Nature ; that even the smallest particles of matter are so uniform in their operations, that the effects which they will produce under particular circumstances are known *a priori*, although these particles are so small that they escape all our senses. A particle of light, which by a variety of experiments is ascertained to be matter, is so inconceivably small, that Dr. Barrow gave it as his opinion, that a particle of light is as much less than a grain of sand as that grain is less than the whole world.

Thus, from the most stupendous immensity, to the minutest particles that can be conceived,—order, proportion, fitness and congruity in the relation and government of all things universally prevail, and this order is eternal. Every thing in the creation is found relative to a certain end, and though infinitely varied among themselves, are so managed and combined as to conspire all to the general design of universal good.

When we consider this beautiful order, established in the physical world, it is impossible to believe for a moment, that

Man, designed the brightest ornament of the creation, should forever remain destitute of moral and political knowledge, the wretched object of injury and oppression: On the contrary, God himself declared the perfectibility of the nature of Man, when he appeared to Abram, and said “ I am the Almighty God, walk before me and be thou perfect.” Our blessed Saviour, Jesus Christ, confirms this doctrine in a sermon breathing a spirit of general philanthropy and replete with the warmest sentiments of virtue, truth and justice. He says to his Disciples, “ be ye therefore perfect, even as your Father who is in Heaven is perfect.” This opinion of the state of absolute perfection and happiness, designed for Man in this world, is not only supported by the powerful authority of the Holy Writings, but by Reason ; which manifests to us, that the end which God had in view with regard to his Creatures, and particularly with respect to Man, was a state of perfection and happiness in this world. On whatever side we turn our eyes, we see nothing in nature which is not governed by laws proper to its existence, and which is not organized in a manner to obey such laws ; to acquire every succour which is agreeable to the nature of its being, or necessary to the mode of its existence. Man is not neglected by his Creator : The gifts which to him are particular, and which give him the empire of the world, manifest that happiness and prosperity are designed for him, and an order proper to ensure him the enjoyment of them.

However Mankind may differ in opinion, respecting the perfectibility of Human Nature, all agree in deploring its miseries. This degraded state of Man has been affected by the Executive Magistrates of all Countries ; who have uniformly encroached on the liberties of the People, until such times as they filched from them their Sovereignty, and re-

duced them to a state of wretchedness. Wars created by ambitious Executives have been undertaken more to their own aggrandizement and power, than for the protection of their Country. The People, involved in a state of abject misery by accumulated wrongs, and drove almost to a state of desperation,—are comforted with a promise of eternal happiness, by interested Priests, who participate with the Government in the plunder of its Citizens.

To escape from this combination of outrage and deception, our ancestors fled to the Wilderness of America ; where they might enjoy their religious and political opinions without insult or injury. The native Indians gave them a kind reception, and at once permitted them to partake of all the advantages they enjoyed themselves. Although William Penn, according to the unjustifiable custom of Europe, received a grant from the King of England, of the territory of Pennsylvania, of which he was declared sole proprietor ; yet, on his taking possession, a spirit of justice and philanthropy, which in all his transactions marked his conduct through life, engaged him to purchase the soil from the Natives ; by which means the colony was preserved in peace, and flourished. The only difficulties it had to encounter were occasioned by the arbitrary regulations of the British Court, which interdicted our municipal regulations, obstructed our progress in manufactures, and restricted our commerce ; by which means she enjoyed a monopoly of the produce of our industry, highly injurious to this Country. Roused at length by repeated injuries, Pennsylvania, united with her sister Colonies ; and assisted by the blood and treasure of that brave and generous People, the French, we became a free, independent Republic. Having in this manner rejected the Government of Great Britain, and now united with our sister States for mutual aid and protection,—it becomes the undoubted duty of every



Citizen of the United States, to give encouragement to the Mechanics, and Manufacturers of our Country; not by promoting prohibitory laws against the importation of Foreign Fabrics, but by calling our own manufactures into use; by which means we shall afford them the most substantial encouragement.

The local and physical advantages enjoyed by the United States, afford to her Citizens the means of being supplied within themselves with most articles necessary or useful in life. This being an undeniable fact, it becomes criminal in her Citizens not to derive all the advantages in their power from circumstances thus placed within their reach. Civil society is so constituted, that its state of prosperity and power arises from the independence and prosperity of its members, and as every Citizen affords his aid to support its municipal regulations, by which the property of all is protected, it becomes not only the duty, but the interest, of every individual to promote the prosperity and independence of his Fellow Citizens. It is computed, that the Mechanics, and Manufacturers within the United States comprehend one twentieth part of our Citizens; that the Merchants, Agents, &c. compose one twentieth, and that eighteen twentieths are engaged in Agriculture. Those Men whose inclinations lead them to Mechanic or Manufacturing occupations for a support, and who have no desire to engage in the cares and fatigues of a Country life, will consider it for their advantage, that their Fellow-Citizens should give a preference to the produce of their industry, over Foreign Manufactures. The Merchants, merely as Agents, no doubt consider, that every kind of Mechanic and Manufacturing employ should be discouraged within the United States, as agents equally interested in supporting the prosperity of the Foreign Manufacturer, as

the American Farmer ; they should rather be considered as Citizens of the World, than Citizens of any particular Commonwealth. To send Clay to England to be returned made into Bricks, Limestone into Lime, and Wheat into Flour, would not be more absurd than the practice we have been in, for many years, of exporting our Flax-Seed, Iron and Furs to Europe, to be returned in a variety of Manufactured Articles, equally capable of being fabricated amongst ourselves. Exporting all your Raw Materials to Europe, to be manufactured, would create a great degree of bustle at our sea-ports ; would create a great quantity of shipping and would increase the business and wealth of the Merchants, but it would certainly add nothing to the actual wealth or independence of our Country.

The Farmers, comprehending eighteen-twentieths of the People of the United States, are so advantageously situated, that they can manufacture, immediately from their own Farms, all the Woollen and Linen Cloth necessary in their families, and at a cheaper rate than any imported ; taking into consideration the superior quality of the Domestic Manufacture, for real use, and the time and labour bestowed and saved by the family. Independent of this important fact, it is the peculiar interest of the Farmers, that they should give every encouragement to the Mechanics, and Manufacturers of the United States ; by which they may procure a certain and steady market at their own doors, for the surplus produce of their industry ; which could not be interrupted by Foreign competition, or destroyed by the impolitic measures of our own Executive Government, or by the arbitrary laws of foreign Countries. The labour of the Citizens of the United States, actually engaged in Manufactures, can be procured at the low rate of that of the Subjects of



England, either in Europe, or in India; nor should it be looked for by any man who values the real independence of his country. An exchange, for the mutual advantage of the parties, ought to be supported by justice. Every manufacturer should have such an equivalent for his labour as to enable him to live with comfort; to educate his children and to preserve something for the support of his family in case of unavoidable accident. This is so far from being the case in the British dominions, from whence we derive most of our manufactures, that but a small number of the workmen receive an adequate compensation for their labour.

In rewarding their exertions or ingenuity no rule of equity is attended to; on the contrary, a combination takes place to reduce the wages of the manufacturer to a scanty subsistence. From the tenderest infancy they are doomed to perpetual labour, and have no time, even in childhood, for the necessary exercise of the body, or the cultivation of the mind. Thus the poor man, upon whose industry depends the so much boasted extent of British manufactures is, by the force of arbitrary regulations, obliged to such excessive toil, that he is reduced to a mere animal existence, having no interest in the prosperity of his country, or as little capable of serving it in time of danger.

In British India, Mr. Bolts and Colonel Dow concur in opinion respecting the severe treatment the manufacturers experience.\* "The assent of the poor weaver is, in general, not deemed necessary to the bargain, for the gomastahs or agents, when employed in the company's investments, frequently make them sign what they please and, upon the weavers refusing to take the money offered, it has been known that they have had it tied in their girdles, and they have been sent away with a flogging. A number of those weavers are also gene-

\* Bolts' India Affairs, page 193—194.

rally registered in the books of the company's gomastahs, and not permitted to work for any others, being transferred from one to another, like so many slaves, and subject to the roguery of every succeeding gomastah. The winders of raw silk have been treated also with such injustice, that instances have been known of their cutting off their thumbs to prevent their being forced to wind silk." By such horrid outrages, against the rights of millions of our fellow creatures, do we become furnished, at so cheap a price, with the manufactures of the British dominions.

The present gloomy appearance of our public affairs has no doubt been occasioned by the Citizens of the United States having too much neglected the representative principles of the federal government, and looking up to one man for the salvation of our country. Similar causes will produce similar effects to the end of time. Whenever men, by the abuse of that free will, given to them by the author of the universe for their own well-being, make use of it to destroy the natural order of things, in the moral and physical world, confusion and distress must be the consequence. When that highly favored people, the Jews, sought a king to rule over them, God considered it not as an offence against Samuel and their Elders, but against himself; as manifesting a desire to follow the corruptions of other nations, and to pervert the natural order which he had established for the good of the universe. He therefore gave them a king in his wrath, who was a curse to them, as kings have been a curse to mankind from that day to the present time. The kingly power, after having been a scourge to Europe for ages, is now, by the light of the American and French revolutions, coming to an end. It is devoutly to be wished, that the citizens of the United States may be upon their guard not to suffer even the appearance of kingly

authority to return amongst us to blast the fair prospects of our revolution. The liberty of our country must be supported on the foundation of that equality, ascertained by the laws of the creation, supported by the gospel, which acknowledges no distinction of bond or free. Self-interest may oppose, and sophistry may cavil, but equality, in its rational acceptation, as relating to civil privileges and impartial laws, gives dignity to the human character and prompts it to acts worthy of its origin.

Finally, republicans, let it be our studious care to vindicate the rights of oppressed humanity and to remove the false impressions of all unjust distinctions. Let us cultivate the principles of philanthropy, justice and equality, which are altogether incompatible with those systems of oppression and injustice, which for a length of time have darkened the face of the European world.

Let us not precipitately endeavour to accomplish that to day, which the dissemination of truth will make unavoidable to-morrow: Let us not anxiously watch for occasions and events; the ascendancy of truth is independent of events. Let us anxiously refrain from violence; force is not conviction, and is extremely unworthy of the cause of justice: Let us admit into our bosoms neither contempt, animosity, resentment nor revenge. The cause of justice is the cause of humanity; its advocates should overflow with universal good will. We should love this cause; for it conduces to the general happiness of mankind. We should love it; for there is not a man that lives, who, in the natural and tranquil progress of things, will not be made happier by its approach.

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